Alcuin Club
Prayer Book Revision Pamphlets
XIV

A Survey of the Proposals for the Alternative Prayer Book

Part III

The Calendar &c.
The Collects, Epistles, and Gospels
The Ordination Services

A. R. MOWBRAY & CO. Ltd.
London: 28 Margaret Street, Oxford Circus, W. 1
Oxford: 9 High Street
Milwaukee, U.S.A.: The Morehouse Publishing Co.

Alcuin Club
Prayer Book Revision Pamphlets
XIV

A Survey of the Proposals for the Alternative Prayer Book

Part III

The Calendar &c.
The Collects, Epistles, and Gospels
The Ordination Services

A. R. MOWBRAY & CO. Ltd.
London : 28 Margaret Street, Oxford Circus, W.1
Oxford : 9 High Street
Milwaukee, U.S.A. : The Morehouse Publishing Co.
Printed in Great Britain

First impression, 1924

FOREWORD

THIS third part of the Survey is the work of a group of members of the Alcuin Club. The Committee of the Club has authorized its publication, but without committing the Club or its members to the views therein expressed.

As in the previous parts, the following symbols are used.

O indicates the official proposals as contained in C.A. 83 of the publications of the Church Assembly.

E.C.U. denotes the scheme of the English Church Union.

M the *New Prayer Book* with foreword by the Bishop of Manchester (3 pts.).

THE CALENDAR &c.

THE CALENDAR

The Calendar is one of the corner-stones on which any service-book must be built. The main outline of the Church's year is fixed by Christmas and Easter ; there is no present proposal for change in this respect, though the project for assigning Easter to a fixed date is gaining ground, and may before long become a practical proposal. If such a proposal was adopted, the result would be a great simplification. A still further simplification would result if Christmas Day were always on the same day of the week ; this would be so according to a further scheme of Calendar-reform, which, by treating New Year's Day (and, in leap-years, Midsummer's Day also) as an addition to the week in which it occurs, and not as one of the regular seven days, makes all years exactly alike.

In the Calendar of Saints considerable changes are proposed.

The existing Calendar in the Prayer Book has grown up, by adding to the so-called " Red-letter " days, for which special provision is made, a number of " Black-letter " days, for which there is none. O proposes not only to alter these two lists but to make some little provision for Black-letter days.

1 The Feast of St. Joseph was marked in some English Calendars in the xith century, but had no liturgical observance here in pre-Reformation times. Probably it was thought that a Commemoration of St. Joseph might lead to misunderstanding: but the opposite would be the case if the title now proposed were adopted, "St. Joseph, Foster-father of our Lord Jesus Christ."

2 The Falling Asleep of the Blessed Virgin is one of the earliest Feasts in her honour; the title proposed is Greek in origin, and it is preferable to the Latin title "The Assumption" because of the misleading character of that term. But whether that will rid the festival of a good deal of superstition that has in the past gathered round it, or not, it would be difficult to say.

3 E.C.U. proposes the Commemoration of the Holy Sacrament as a movable Feast appointed on the Thursday after Trinity Sunday. This day has been kept as Corpus Christi Day since the end of the xiiith century. It proved impossible to commemorate the Institution on Maundy Thursday, because thanksgiving for the gift of the Holy Sacrament could not ever be combined with the others claims of that day. Instead therefore the first free Thursday was taken. The same spirit of thankfulness which has led to the general observance of a Harvest Thanksgiving for temporal food very naturally demands expression in a day devoted to thanksgiving for the spiritual food of the Holy Communion. Here, as in the previous instance, the problem is to rid the day of unjustifiable associations.

4 The additional Black-letter days proposed in O fall mainly into two classes (1) English Saints and (2) Great Teachers and Doctors of the Church — both of them inadequately represented in the present Calendar.

Taking first the Red-letter days, it is to be noted that O desires to transfer two feasts from the lower class to the higher, viz. St. Mary Magdalene (July 22) and The Transfiguration (Aug. 6). Special lessons have already been provided for these in the New Lectionary, and O provides for each a proper Collect, Epistle, and Gospel. E.C.U. proposes two additional saints'-days of this class—St. Joseph [1] (March 19) and the Falling Asleep of the B.V.M. [2] (Aug. 15), besides the addition to the Calendar of the Commemoration of the Holy Sacrament, or Corpus Christi Day, on the Thursday after Trinity Sunday.[3] It makes provision for proper lessons, Collects, Epistles, and Gospels.

As regards Black-letter days O proposes a few omissions and considerable additions ; [4] while E.C.U. wishes for further additions, one omission, and the retention of some of the days which O had marked for omission. The details may be seen in the Table following ; but it should be further noticed that O has made two corrections by transferring St. Alban from the 17th to the 22nd of June and St. Cyprian from the 26th to the 13th of September.

5 Where more than the bare name is given, what is added is a suggested correction of what stands in O.

6 Entered in the Calendar of the Prayer Book in 1662, in red letter.

7 On March 21 the description in O of St. Benedict as "Doctor" is unusual, and tends to divert attention from the main point.

TABLE OF CHANGES IN THE CALENDAR[5]

In O *omit*	In O *add*	In E.C.U.
JANUARY		
8 Lucian		
	17 Anthony	
18 Prisca		
	19 Wulfstan, Bp. & Cf.	
	26 Polycarp	
	27 John Chrysostom	
		30 *add* King Charles[6]
FEBRUARY		
3 Blasius	Anskar, Bp. & Cf.	
5 Agatha		*retain* Agatha
		9 *add* Cyril of Alexandria
		10 *add* Scholastica
14 Valentine		
MARCH 7		
	8 Thomas Aquinas	
	17 Patrick	
	20 Cuthbert	
APRIL	11 Leo	
		14 *add* Justin Martyr
	21 Anselm	
	30 Katharine of Siena	
MAY		
	2 Athanasius	
3 Invention of the Cross		3 *retain* Invention
	4 Monnica	
		9 *add* Gregory of Nazianzus
	25 Aldhelm	
		30 *add* Joan of Arc
JUNE		
1 Nicomede		
	9 Columba	

8 This is the ancient designation. In course of time under Roman influence S. Peter overshadowed S. Paul; but it was a blunder in 1549 to carry that influence further by omitting S. Paul's name here.

9 On July 15 is the day of translation of St. Swithun in 971 and not the day of his death. Both dates should be given.

10 Oct. 4. The date is given wrongly in O.

11 Nov. 1. The Feast of All Saints receives two expansions; the morrow of the day is devoted to All Souls, according to a custom which has now prevailed in Western Christendom for seven centuries, while the octave is newly devoted to a collective commemoration of Saints, Martyrs, and Doctors of the Church of England.

In O *omit*	In O *add*	In E.C.U.
JUNE		10 *add* Margaret of Scotland
	14 Basil	
20 Trs. of K. Edward		
	28 Irenæus, Bp. & Doctor	
		29 *put* SS. PETER & PAUL [8]
		30 *add* Commem. of St. Paul
JULY [9]		
4 Trs. of Martin		
		7 *add* Trs. of Thomas Cant.
		16 *add* Osmund
AUGUST		
		4 *add* Dominic
	5 Oswald	
	20 Bernard	
	31 Aidan	
SEPTEMBER		
7 Evurtius		
	16 Ninian, Bp. & Cf.	
17 Lambert		
	19 Theodore	
OCTOBER		
	4 Francis [10]	
		12 *add* Wilfrid
		15 *add* Teresa
	26 K. Alfred (899)	*omit* K. Alfred
NOVEMBER [11]		
	2 All Souls	
	8 Martyrs & Drs. of the C. of E.	
13 Britius		
15 Machutus		
		16 *add* Edmund of Cant.

12 Nov. 16, 17. When St. Hugh was canonized in 1220 his day was made to be not the day of his death (Nov. 16) but the day following: and this tradition is preserved in the Prayer Book. St. Hilda died on the 17th; but has been placed by O on the 18th because of St. Hugh. It would seem better that each should have as festival the day of death.

In O *omit*	In O *add*	In E.C.U.
NOVEMBER		
	17 Hilda [12]	
		19 *add* Elizabeth of Hungary
DECEMBER		
	4 Clement of Alexandria	
13 Lucy		*retain* Lucy
		29 Thomas of Cant.
31 Silvester [13]		

The proposals of O and E.C.U. have produced several amendments designed to introduce into the Calendar on appropriate days a number of English worthies, mostly of post-Reformation date. It is not clear whether the proposers wish for a liturgical observance of these days : probably not. In that case it would seem better that, as proposed by Chancellor Srawley, they should form a separate list, or " Menology." In early days, it is true, names were entered in Calendars without their having any such observance : but it was a distinct gain when the Calendar was confined to those entries only which implied some change to be made in the services : and it would not seem wise to go back to the old confusion.

Closely connected with this question is the matter of canonization. That word implies a more or less full and official inquiry as to the advisability of placing a person's name in the Calendar and providing for a liturgical commemoration of his memory ; and the result is

a more or less widespread liturgical observance of the day. On all such matters the decision now rests with Rome in the Roman Catholic Church : but this was not so in the Churches in communion with Rome before the Reformation. The establishment of a formal inquiry only dates from the tenth or eleventh century. Both before and after this date great Christians became " Saints " by popular acclamation, by decisions of local synods, or simply by having their names inserted in calendars for liturgical observance.

The latest saint in the Prayer Book Calendar is St. Richard of Chichester — died 1253, canonized 1262. One later is added in O, viz. St. Katharine of Siena, died 1380, canonized 1461. Among the proposals of E.C.U. are the following :—

Joan of Arc, died 1431, canonized only recently.

Osmund of Salisbury, died 1099, canonized 1457, 1481.

Teresa, died 1582, canonized 1622.

It must be remembered that King Charles, who died in 1649, was dignified by the insertion of his name, in red ink, in the Calendar of 1661–2 with an office of commemoration.

It is doubtful whether King Alfred's day of death has hitherto had any liturgical observance.

14 We have added here for greater completeness Ash Wednesday, the Rogation Days, and the Ember Days; as well as Corpus Christi, now proposed by E.C.U.

¶ TABLES AND RULES FOR THE MOVABLE AND IMMOVABLE FEASTS, TOGETHER WITH THE DAYS OF FASTING AND ABSTINENCE THROUGH THE WHOLE YEAR.[14]

¶ Rules to know when the Movable Feasts and Holy-days begin.

Easter Day, on which the rest depend, is always the First Sunday after the full moon, &c.

Septuagesima Sunday is nine weeks before Easter.

Sexagesima Sunday is eight weeks before Easter.

Quinquagesima Sunday is seven weeks before Easter.

Ash Wednesday is in the week following.

Quadragesima or Lent extends thenceforward to Easter Even.

Rogation Sunday is five weeks after Easter.

The Rogation Days are the three days following, and come before Holy Thursday or the Ascension of our Lord.

Ascension Day is forty days after Easter.

Whit-Sunday is seven weeks after Easter.

Trinity Sunday is eight weeks after Easter.

The Commemoration of the Holy Sacrament is on the Thursday after Trinity Sunday.

Advent Sunday is always the nearest Sunday to the Feast of St. Andrew whether before or after.

15 The classification of Feasts is not clearly indicated in the present Prayer Book. This defect needs amendment, and all the more since, in both O and E.C.U., some liturgical provision is now made for the lesser feasts commonly called Black-letter days. We have reserved the term "Holy-day" for the days, whether Sundays, Feasts or Fasts which are ordered to be observed. Among these days there are five Red-letter days which take precedence, and are distinguished as "Principal Feasts"; see below p. 25. The "Greater Feasts" are included in the Holy-days and are those popularly called Red-letter days. The "Lesser Feasts" are those called Black-letter days, which are provided with some liturgical variants, but are not ordered to be observed. So with Fast days which are not Holy Days.

16 This entry of St. Joseph is proposed by E.C.U. (see note 1).

17 This entry is proposed by E.C.U. (see note 3).

The Ember-Days at the Four Seasons are the Wednesday, Friday, and Saturday after
The First Sunday in Lent.
The Feast of Pentecost.
Holy Cross Day, September 14.
St. Lucy's Day, December 13.

¶ A TABLE OF ALL THE HOLY-DAYS, THAT IS TO SAY THE GREATER FEASTS AND FASTING-DAYS THAT ARE TO BE OBSERVED IN THE CHURCH OF ENGLAND THROUGHOUT THE YEAR.[15]

THE FEASTS TO BE OBSERVED

All Sundays in the Year.

January	1.	The Circumcision of our Lord JESUS CHRIST.
	6.	The Epiphany.
	25.	The Conversion of St. Paul.
February	2.	The Purification of the Blessed Virgin.
	24.	St. Matthias the Apostle.
March	19.	St. Joseph, Foster-father of our Lord JESUS CHRIST.[16]
	25.	The Annunciation of the Blessed Virgin.
April	25.	St. Mark the Evangelist.
May	1.	St. Philip and St. James, the Apostles.
		The Ascension of our Lord JESUS CHRIST.
		The Commemoration of the Holy Sacrament.[17]

18 This is as proposed by E.C.U. The Roman Festival of June 29 properly belongs to both St. Peter and St. Paul. It is a foolish mistake to follow later Roman custom in allowing St. Peter to overshadow St. Paul here. E.C.U. also proposes very wisely to restore the equally ancient separate Commemoration of St. Paul on the following day, June 30 (Cp. note 8).

If a separate Holy-day for St. Peter is desired there is much to be said for making the Feast of August 1 a greater Holy-day as is here suggested ; instead of merely preserving, as in O, the entry, now nearly meaningless, of " Lammas Day."

19 The entries on July 22 and Aug. 6 are from O : that on Aug. 15 is from E.C.U. (see note 2).

20 This list now contains those days only which are ordered to have special liturgical observance ; while the next list gives all the fast-days, to be kept by fast or abstinence.

O proposes the excision of eight of the existing Vigils of Saints. These fast-days occur irregularly ; and are therefore less easily borne in mind than those which are regular. Moreover two of them, the Vigils of St. Matthew and St. Thomas, fall in Ember Weeks where there are anyhow three fasting days. E.C.U. wishes to retain a Vigil before SS. Peter and Paul and to add one before The Falling Asleep of the B.V.M. It seems best to retain as Vigils only those which have some liturgical observance, with one or two (as given) on which a preparatory fast seems specially desirable.

The Note is altered here in order to make its direction more clear, that it is the fast and not the service of the Vigil which changes its place.

It should be noted that a considerable number of people would revise the list of Days of Fasting or Abstinence still more drastically, on two grounds. They object to a list which does not seem to be based on any clear principle, and complain that a great number of vigils places an undue burden on people with tender consciences.

June	11.	St. Barnabas.
	24.	The Nativity of St. John Baptist.
	29.	The Holy Apostles St. Peter and St. Paul.[18]
July	22.	St. Mary Magdalene.[19]
	25.	St. James the Apostle.
August	6.	The Transfiguration of our Lord.
	15.	The Falling Asleep of the Blessed Virgin Mary.
	24.	St. Bartholomew the Apostle.
September	21.	St. Matthew the Apostle.
	29.	St. Michael and all Angels.
October	18.	St. Luke the Evangelist.
	28.	St. Simon and St. Jude, the Apostles.
November	1.	All Saints.
	30.	St. Andrew the Apostle.
December	21.	St. Thomas the Apostle.
	25.	The Nativity of our Lord.
	26.	St. Stephen the Martyr.
	27.	St. John the Evangelist.
	28.	The Holy Innocents.
		The weekdays in Easter-Week.
		The weekdays in Whitsun-Week.

THE VIGILS, FASTS, AND DAYS OF ABSTINENCE TO BE OBSERVED [20]

Ash Wednesday.
The days of the week next before Easter.

The Evens or Vigils before the following FEASTS,
The Nativity of our Lord.
The Ascension.
Pentecost.
St. Andrew.
St. John Baptist.
All Saints.

Note that if any of these Feast-days falls upon a Monday, then the fast of the Vigil shall be kept upon the Saturday, and not upon the Sunday next before it, but the service is superseded.

The other days entered in the Calendar as Saints' Days and Days of Commemoration are Lesser Days which it is permitted but not enjoined to observe; together with the Feast of the Consecration of the Church, which may be observed, when the original date is unknown, upon the first Sunday in October; and the Feast of the Patron.

If any of them concurs with a Holy-day the service of the Holy-day takes precedence, but the Collect of the Lesser Feast may be said after the Collect of the Holy-day.

¶ DAYS OF FASTING OR ABSTINENCE

I. The Forty Days of Lent.
II. The Ember Days at the Four Seasons.
III. The Three Rogation Days.

21 O adds several more to the single exemption from the Friday fast contemplated in the present Prayer Book.

22 This is the Table of O with some technical alterations, including some that would be consequential on the adoption of St. Joseph's Day and the Commemoration of the Holy Sacrament.

IV. All the Fridays in the year except Christmas Day and the Epiphany and the Fridays in the octaves of Christmas, Epiphany, Easter, and the Ascension.[21]

V. The Vigils of the Nativity, Pentecost, St. Andrew, St. John Baptist, The Falling Asleep of the B.V.M., All Saints, the Dedication or Consecration of the Church.

¶ A TABLE[22] TO REGULATE THE SERVICE WHEN TWO FEASTS OR HOLY-DAYS FALL UPON THE SAME DAY.

When two Feasts or Holy-days fall upon the same day, then shall be said the whole Service proper to the day named in the left-hand column of the following Table; and the Service of the day in the right-hand column shall be either pretermitted or transferred as therein directed.

First Sunday in Advent.	St. Andrew, transferred to Monday.
Fourth Sunday in Advent.	St. Thomas, transferred to Monday.
St. Stephen, St. John Evangelist, Innocents' Day, Circumcision.	First Sunday after Christmas.
Epiphany.	Second Sunday after Christmas.
*Conversion of St. Paul.	Third Sunday after Epiphany.

* The Collect of the Sunday will follow that of the day.

23 See note 15 for the reason of the altered form of O given here.

*Purification of St. Mary the Virgin.	Fourth Sunday after Epiphany, Septuagesima, Sexagesima, Quinquagesima.
Septuagesima or Sexagesima.	Conversion of St. Paul, transferred to Monday.
Sexagesima, Quinquagesima, Ash Wednesday, Sundays in Lent.	St. Matthias, transferred to next day.
[Second], Third, Fourth, or Fifth Sunday in Lent.	[St. Joseph], Annunciation, transferred to Monday.
Palm Sunday to Low Sunday.	[St. Joseph], Annunciation, transferred to Tuesday after the First Sunday after Easter.
Easter Day and seven days after.	St. Mark, St. Philip and St. James, transferred to Tuesday after the First Sunday after Easter.
*St. Mark, *St. Philip and St. James.	Second to Fifth Sundays after Easter.
Ascension Day.	St. Philip and St. James, transferred to Friday.
Whit-Sunday to Trinity Sunday.	St. Barnabas transferred to Tuesday after Trinity Sunday.
[Commemoration of the Holy Sacrament.	St. Barnabas, St. John Baptist, transferred to Friday.]
St. Barnabas and all other Holy-days till All Saints inclusive.	Sundays after Trinity.

On Principal Feasts,[23] that is to say Christmas Day, the Epiphany, Easter Day, Ascension Day, Whit-Sunday, which have Proper Prefaces to be said at least throughout the octave, in the place where the Proper Collect is

* The Collect of the Sunday will follow that of the day.

appointed shall be said no other Collect but only that of the Feast.

In the Greater Octaves, *viz.* those of Christmas, Easter, and Pentecost, Proper lessons are provided and the days take precedence of movable feasts. In Lesser Octaves, *viz.* those of Epiphany, Ascension, All Saints, and the Feasts of Dedication and of the Patron, no proper lessons are provided, but the Collect, Epistle, and Gospel may be repeated on days for which no other provision is made.

The Vigil of a transferred Feast shall lapse.

NOTE.—*Whenever a Greater Feast falls on, or is transferred to, a Monday, Evensong on Sunday is the first Evensong of the Feast, the Collect of the Sunday being added after that of the Feast.*

If a Greater Feast falls on a Saturday, Evensong on Saturday is the second Evensong of the Feast, the Sunday Collect being added; except the Sunday be Advent Sunday or the Fifth or Sixth Sunday in Lent, when Evensong on Saturday is the first Evensong of the Sunday, the Collect of the Feast being added after that of the Sunday.

When St. Matthias' Day is observed on the day after Ash Wednesday, Evensong on Wednesday is that of Ash Wednesday, the Collect of St. Matthias' Day being added after that of Ash Wednesday.

When St. Philip and St. James' Day falls on the Vigil of the Ascension, Evensong on Wednesday is the first Evensong of the Ascension.

When St. Philip and St. James' Day or any other Holy-day is transferred to Friday, Evensong on Thursday will be that of the Thursday, the Collect of the day transferred being added after the Collect of the Thursday.

THE COLLECTS, EPISTLES, AND GOSPELS

THE COLLECTS, EPISTLES, AND GOSPELS

TO BE USED THROUGHOUT THE YEAR

¶ *Note that the Collect appointed . . .*

¶ *Note also that the Collect, Epistle, and Gospel, appointed for Sunday, shall serve all the week after, unless there be other provision made in this Book, or sanctioned by the Ordinary.*

Here follows a valuable direction, from E.C.U., as to the termination of the Collects. When these were printed in 1549, the current directions were familiar from the Latin service-books, and the Collects, after the first, were therefore left normally without full terminations, or with none at all. When further attention was given to the Collects in 1661, the endings were revised, and in some cases altered. The full termination was added in some places where there had been a short one or none at all ; and notably at certain special days such as Septuagesima, the First Sunday in Lent, Good Friday, Easter, Ascension and the following Sunday.

On general grounds there is much to be said in favour of allowing a much fuller reading of the Holy Scriptures at the Holy Eucharist than what is proposed so far. The small provision made in O was probably intended to be a minimum provision : but even so it is not adequate. By emphasizing and establishing, as is here done, a clear distinction between what is directed " to be observed " and what is permitted but not enjoined (even though the whole of the New Book be optional), it is possible to have two classes of enrichment, one recommended for general adoption, and the other permissible and desirable especially for places where there is a daily Eucharist. It is in the latter that the cry for a wider reading of Holy Scripture chiefly arises. To a rapidly increasing number of the faithful, this is the main opportunity of hearing the Bible read.

When the matter is thus viewed, it soon becomes plain also what a large proportion of the great passages of the New Testament, which devout persons should know well, is not read in the present Epistles and Gospels of the Prayer Book, and will still not be read according to the proposals for revision as hitherto made.

In arranging for this fuller reading of Holy Scripture, a mere list of references to the passages would provide what is needed ; and, if thought best, the old custom of printing the Eucharistic lessons in full could be confined in the New Book itself to those which are recommended for general adoption : it would be then left to special Altar Books to provide the other lessons in full.

The short termination was added where it had been absent, and sometimes altered where present : but the handling was not systematic.

But there should also be added a rubric explaining when the full termination is to be used, and when not ; *e.g.* the full ending for the collect of the day or service, and also for the last of a group of Collects but not for others of the group.

Before the Fourth Sunday in Advent E.C.U. desires to insert the Great Oes,—the antiphons for Magnificat on Dec. 16–23, to which the entry *O Sapientia* in the Calendar refers.

With the proposal in O of special Collect, Epistle, and Gospel for Christmas Eve we reach more definitely the question of the enrichment of the series now provided in the Prayer Book. It does not at all adequately correspond with the lists in the Calendar of days to be observed, and the present provision is inadequate. So far as the Proper of the Season is concerned, there is no provision for Rogation Days or Ember Days, nor yet for the weekdays of Lent except Ash Wednesday and the days of Holy Week. These are not "Holy Days" (see p. 16), but they are increasingly observed by attend-

1 This is not the old Epistle, which was Rom. i. 1–6, but a more suitable one. It is the old Gospel, which was in 1549 transferred to Nativ 1. Better now to restore it to its place, and take back the old Gospel for Nativ 1, viz. Luke ii. 33–40. For this and a full discussion of the Gospels see, Alcuin Club Pamphlet no. 2, Frere, *Liturgical Gospels*.

ance at the Holy Eucharist. So it seems desirable that provision should be made, and along the old lines, as far as may be. Further enrichment may be also desirable by providing for more than one celebration on days of great communion. Very early Latin tradition provides for three on Christmas Day, besides the service of Christmas Eve. This line was not followed at Easter Day in ancient times, for it had but one service provided: but it may well be followed now by providing an alternative Collect, Epistle, and Gospel, as O does.

If Lent has its daily provision, *a fortiori* the same may be allowed to the later days of Easter Week and Whitsun Week, for which the Prayer Book does not now provide, but which it is here proposed to treat as Holy Days.

EMBER DAYS in Advent.

Wednesday.	Is. vii. 10–15.	Lu. i. 26–38.
Friday.	Is. xi. 1–5.	Lu. i. 39–47.
Saturday.	Is. xxv. 1–7.	Lu. iii. 1–6.

CHRISTMAS EVE (from O).

Collect. O God, who makest us glad, &c.
Lesson. Micah v. 2–5a.[1]
Gospel. Matt. i. 18–21, or 25.

2 The old series provided no proper Epistle. The suggestion of O is an improvement on the passage chosen in 1549 for this place. The Gospel returns to its old brevity since verses 15–20 belong to the Daybreak of Christmas.

SERVICE AT COCKCROW ON CHRISTMAS DAY (from O).

Collect. O God, who hast made this hallowed season, &c.
Epistle. Titus ii. 11–14.
Gospel. Luke ii. 1–14.

SERVICE AT DAYBREAK (from E.C.U.).

Collect. Grant we beseech thee, A. G., that as thou hast poured, &c.
Epistle. Titus iii. 4–7.
Gospel. Luke ii. 15–20.

Add after the existing service of Christmas Day in the Prayer Book the rubric: *The same Collect, Epistle, and Gospel shall serve for every day after, not being a Sunday, unto the Circumcision.*

THE CIRCUMCISION.[2]

O provides an additional Collect, concerned with the New Year. It might be better to have it as a post-communion Collect than as an addition after the Collect of the Day.

Epistle. Ephes. ii. 11–18.
Gospel. Luke ii. 21.

3 O wisely makes provision for these days: but the Epistle suggested clashes with Trin I. The Gospel of O overlaps with the Christmas one; so it is better to begin not at verse 14 but at verse 15, and thus keep them distinct.

4 The rubric here, and below at Ascension Day, provides for the observance of a Lesser Octave. The same rule holds in other Lesser Octaves (see p. 27).

5 The series of Epistles and Gospels for Lenten weekdays is very ancient, going back behind Pope Gregory II (†731), who first ordered the liturgical observance of the Thursdays in Lent, which up to then had been aliturgical days. (*Liturgical Gospels*, pp. 9–11.)

In regard to the Gospels there is no difficulty about restoring the old series. Apart from the Thursdays and one or two other days, which at first were aliturgical, it has prevailed uniformly in all parts that derive from the old Roman rite. For the Thursdays and exceptional days there are conflicting candidates, and here those have been preferred which were in ancient English Use.

In regard to the Epistles there is more that needs to be said. The old Roman lectionary preserved on the weekdays in Lent the custom of having a lesson from the Old Testament. For most of the weekdays in Lent therefore this tradition provides no Epistles proper.

The Old Testament lessons for the earlier days are very relevant. The Friday after Ash Wednesday had Isaiah's teaching about fasting: this was continued on the Saturday, when the liturgical observance of that day came in. After Gregory II had established the Thursday services, the Thursday after Ash Wednesday was provided with the account of Hezekiah's penitence. Similarly in the next week, which includes the Ember Days, two passages were used describing first the fast for forty days of Moses and secondly that of Elijah,

FOR THE DAYS BETWEEN THE CIRCUMCISION AND THE EPIPHANY.[3]

Collect. O God, who didst wonderfully create, &c.

Epistle. Coloss. i. 25–28. Ye have heard of the dispensation of God . . . perfect in Christ Jesus.

Gospel. John i. 15–18.

EPIPHANY[4]

After the Gospel add rubric :—

The Collect, Epistle, and Gospel of the Epiphany may be used on the seven days following, unless other provision be made.

EPISTLES AND GOSPELS WHICH IT IS PERMITTED TO USE ON THE WEEKDAYS OF LENT.[5]

L	v. Thursday	Is. xxxviii. 1–6	Mt. viii. 5–13
	vi. Friday	„ lviii. 1–9a	Mt. v. 23–vi. 4
	vii. Saturday	„ „ 9b–14	Mk. vi. 47–56
XL[1]	ii. Monday	Ezek. xxxiv. 11–16	Mt. xxv. 36–41
	iii. Tuesday	Is. lv. 6–11	Mt. xxi. 10–17
	iv. Wednesday	Exod. iv. 12–19	Mt. xii. 38–50
	v. Thursday	1 Kings xix. 3–8	Jo. viii. 31–47
	vi. Friday	Ezek. xviii. 1–19	Jo. v. 1–15
	vii. Saturday	„ „ 20–28	Mt. xvii. 1–9
XL[2]	ii. Monday	Heb. ii. 1–10	Jo. viii. 21–29
	iii. Tuesday	„ „ 11–18	Mt. xxiii. 1–12
	iv. Wednesday	„ iii. 1–6	Mt. xx. 17–28
	v. Thursday	„ „ 7–19	Jo. v. 30–47
	vi. Friday	„ iv. 1–16	Mt. xxi. 33–46
	vii. Saturday	„ v. 7–14	Lu. xv. 11–32

with other passages containing teaching about penitence, drawn from Isaiah and Ezekiel. It is suggested therefore in the Table opposite that the custom of having an Old Testament lesson should be preserved in the early part of Lent; and lessons are set down, derived from the old series, but otherwise allotted.

From the second week onwards there is much less relevance in the Old Testament lessons. It seems desirable therefore to forsake tradition and assign Epistles to the next four weeks. On scrutinizing the use of the Pauline and Catholic Epistles it is noticeable, that while a series of extracts is taken and utilized (methodically in some parts of the year) from Romans, Corinthians, Galatians, Ephesians, and Philippians, the series ends there, in the oldest authorities. Appropriate extracts for certain special occasions are made from the remaining Epistles, but no place is assigned to them in the course of the year. Here then is our opportunity for using unused Epistles; and hence it is suggested that Hebrews should be utilized for three of these weeks and Colossians for the fourth.

6 Provision is made in O for the reading of two of the old Passions—that of St. Matthew and that of St. John. E.C.U. further desires the restoration of the other two and proposes the insertion of rubrics accordingly. In any case Mt. xxvii. 55, 56 should be added to the Gospel of Palm Sunday as now given in the Prayer Book.

It might be desirable to provide a shorter Gospel, e.g. John xii. 12-19, for use at an earlier celebration, so as to avoid the repetition of this very long reading, which moreover is designed to follow and not to precede the lessons at Mattins.

EPISTLES AND GOSPELS—*continued*

XL3	ii. Monday	Heb. vi. 1–12	Lu. iv. 23–30
	iii. Tuesday	„ „ 13–20	Mt. xviii. 15–22
	iv. Wednesday	„ vii. 1–10	Mt. xv. 1–20
	v. Thursday	„ „ 11–22	Jo. vi. 27–35
	vi. Friday	„ „ 23–28	„ iv. 5–42
	vii. Saturday	„ viii. 1–6	„ viii. 1–11
XL4	ii. Monday	„ xi. 1–6	„ ii. 13–25
	iii. Tuesday	„ „ 13–16	„ vii. 14–31
	iv. Wednesday	„ xii. 1–11	„ ix. 1–38
	v. Thursday	„ „ 12–17	„ v. 17–29
	vi. Friday	„ „ 22–29	„ xi. 1–46
	vii. Saturday	„ xiii. 1–8	„ viii. 12–20
XL5	ii. Monday	Col. i. 13–22a	„ vii. 32–39
	iii. Tuesday	„ ii. 8–12	„ „ 1–13
	iv. Wednesday	„ „ 13–20	„ x. 22–38
	v. Thursday	„ iii. 8–11	„ vii. 40–53
	vi. Friday	„ „ 12–17	„ xi. 47–54
	vii. Saturday	„ iv. 2–6	„ vi. 53–71

THE SUNDAY NEXT BEFORE EASTER, COMMONLY CALLED PALM SUNDAY.[6]

The Passion according to St. Matthew, &c.

GOOD FRIDAY

The Passion according to St. John, &c. (O, pp. 42, 43).

EASTER DAY

At Morning Prayer on Easter Day and seven days after, instead of the psalm O come let us sing, *&c., these Anthems shall be sung or said.*

. . . . .

7 The five last days of Easter week have each its own Epistle and Gospel in the old scheme. It is far preferable to restore these, rather than to be satisfied with the inadequate provision made in O, even though this involves a change in the Gospel of Low Sunday. For the history of this see *L. G.* p. 15.

An alternative Collect, Epistle, and Gospel is given in O ; but E.C.U. rejects this, no doubt as being a novelty, and desires the restoration of the old Collect, Epistle, and Gospel of Easter Even, for use if the first Communion of Easter Day takes place before dawn.

Collect. O God who hast enlightened this most holy night, &c.
Epistle. 1 Cor. v. 7, 8.
Gospel. Mt. xxviii. 1–7.

O provides as follows ; and there seems no reason why both should not be available.

Collect. O God who for our redemption, &c.
Epistle. Heb. xiii. 20.
Gospel. Mk. xvi. 1–7.

Easter Octave

Wednesday in Easter Week.[7]
Acts iii. 12–19. Jo. xxi. 1–14.
Thursday in Easter Week.
Acts viii. 26–40. Is. xx. 11–18.
Friday in Easter Week.
1 Pet. iii. 18–22. Mt. xxviii. 16–20.
Saturday in Easter Week.
1 Pet. ii. 1–10. Jo. xx. 19–23.
Low Sunday. Jo. xx. 24–31.

8 O makes no provision. The ancient series provided one Epistle and one Gospel for Rogations; other Gospels appear in later lists. From among these Lu. vi is suggested here: and as Jas. v. 7–11 seems an appropriate Epistle, the old Epistle (being the passage which follows—Jas. v. 16–20) is set down with its corresponding old Gospel for the second day, the Tuesday, and the new pair for the Monday.

The lessons for the Eve are from the old series, but the Epistle is used in the Prayer Book for St. Mark's Day.

E.C.U. gives (i) the old Collect with the old Rogation Epistle and Gospel; and (ii) the Epistle and Gospel for the Eve: but something more distinctive seems to be wanted than the old Collect. It also wishes to recover the ancient Rogation on St. Mark's Day. The Collect here given is from a form approved by the Convocation of Canterbury in 1889. Other Collects may be desirable for the other days also. See those given in O, pp. 33, 34.

9 The present Gospel in the Prayer Book is Jo. xiv. 15–31a covering the whole passage from which the two old Gospels of the Vigil and of the Day, were taken. It seems desirable to restore the proper for the Vigil and therefore to divide up the passage into two again. This would supersede the proposal of O to give Jo. xiv. 15–24 as an alternative to the existing Gospel. The Collect is that used in the Sarum Missal.

ROGATION DAYS [8]

¶ *It is convenient that the Litany be said or sung immediately before the Holy Communion on these days.*

Monday.	Jas. v. 7–11.	Lu. vi. 36–42.
Tuesday.	,, 16–20.	,, xi. 5–13.
Ascension Eve.	Eph. iv. 7–13.	Jo. xvii. 1–11a.

Collect. O God, heavenly Father, whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply ; We beseech thee to increase the fruits of the earth by thy heavenly benediction ; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are in need, and our own comfort ; through Jesus Christ our Lord.

ASCENSION DAY

After the Gospel add rubric :—

The Collect, Epistle, and Gospel of Ascension Day shall be used on the seven days following unless another Collect, Epistle, and Gospel be provided.

VIGIL OF PENTECOST [9]

Collect. We beseech thee, O Lord, make the splendour of thy brightness to shine upon us ; and by the illumination of thy Holy Spirit, strengthen with thy light the hearts of those who through thy grace are regenerate.

Lesson. Acts xix. 1–8.

Gospel. Jo. xiv. 15–21.

10 On the connexion of these days with Ember Days see *L. G.* 16. The Epistles of Whitsuntide are here preferred to the Old Testament lessons associated with Embertide. O provides one alternative for these days—an Epistle, 1 Cor. xii. 7–11, which is part of the Epistle for Trin 10, and a Gospel, Jo. xiv. 25–31a, which is part of the Gospel of Whitsunday. See note 9. This is not satisfactory.

11 As proposed by E.C.U

12 The Ember Days in Advent belong to the season; this is also the case in Lent and (as here suggested) in Whitsun Week. Here it is otherwise, for the theme is general fasting and penitence. In no case is there any reference to the ministry, for the connexion of Ordination with these seasons is of later date. It seems best to follow the older line here and to put later O's provision for Embertide.

13 The Epistle set down in O is already used in the Prayer Book for St. Mark and, in this scheme, for Ascension Eve as well, while the second passage from the Acts is used already at Saturday in Easter week. Similarly the first Gospel suggested is used partly here at Wednesday in Whitsun week and partly in the Prayer Book at the Second Sunday after Easter. They are therefore omitted here, for the overlapping can quite well be avoided in such cases as these, though it is inevitable in some other cases, especially the Saints' Days.

WHITSUNDAY

Gospel. Jo. xiv. 23–31a.

WHITSUN WEEK

Wednesday in Whitsun Week.[10]
Acts ii. 14–21. Jo. vi. 44–51.
Thursday in Whitsun Week.
Acts viii. 5–8. Lu. ix. 1–6.
Friday in Whitsun Week.
Acts ii. 22–28. Lu. v. 17–26.
Saturday in Whitsun Week.
Acts xiii. 44–52. Mt. xx. 29–34.

COMMEMORATION OF THE HOLY SACRAMENT[11] on the Thursday after Trinity Sunday.

Collect. O God, who in a wonderful sacrament, &c.

Epistle. 1 Cor. xi. 23–29, part of the Epistle of Maundy Thursday.

Gospel. Jo. vi. 53–58, part of the Gospel of Saturday in the fifth week of Lent.

EMBER DAYS in September.[12]

Wednesday. Lev. xxiii. 39–43. Mk. ix. 16–29.
Friday. Hos. xiv. 1–9. Lu. vii. 36–50.
Saturday. Zech. viii. 14–19. Lu. xiii. 6–17.

EMBER DAYS in general, except in Whitsun Week.[13]

For Ordination Candidates (from O, p. 52).

Collects. As in Prayer Book.

Lesson. Acts xx. 28–35.

Gospel. Mt. ix. 35–38, *or* Lu. iv. 16–21.

14 The Dedication is here placed (as usual) at the end of the Proper of the Season. The Epistle proposed in O is part of that for the Saturday after Easter; and the Gospel is part of that for Tuesday in the first week of Lent. The second Gospel here proposed has ancient authority and is otherwise preferable.

15 In *The English Liturgy* instead of an Epistle there is a Lesson from the *Song of Solomon* iii. 1–4a, which has an appropriateness of its own.

FEAST OF THE CONSECRATION OR DEDICATION of a Church.[14]

Collect. O God by whose providence, &c. (See O, p. 56.)
Epistle. 1 Pet. ii. 1–5, *or* 1 Cor. iii. 10–17, *or* Rev. xxi. 2–5.
Gospel. Mt. xxi. 12–16, *or* Lu. vi. 43–48.

HARVEST THANKSGIVING (from O).

Collect. Almighty and Everlasting God, who hast graciously given, &c.
Epistle. Phil. iv. 11–13.
Gospel. Jo. iv. 31–36.

GREATER SAINTS' DAYS

St. Joseph (March 19), from E.C.U.

Collect. O God who in thine unsearchable foreknowledge, &c.
Lesson. Ecclus. xlv. 1–5.†
Gospel. Mt. i. 18–21. The Gospel of Christmas Eve.

St. Mary Magdalene (July 22), from O.[15]

Collect. O Almighty God whose blessed Son did, &c.
Epistle. 2 Cor. v. 14–17.
Gospel. Jo. xx. 11–18 (Thursday in Easter-week).

† to be modified.

16 The Collect in the American Book is better than this from O. The Epistle in O (1 Jo. iii. 1–3) overlaps with that of the Sixth Sunday after Epiphany ; so the American choice, given here, is preferable.

17 The three Vigils of Saints which follow here alone survive out of the longer list in the Prayer Book (see above, p. 21), but two others have been suggested above as fast-days but not days with special liturgical observance. The first is kept because it is observed as a day of missionary intercession. The Gospel is nearly the same as the Lesson at First Evensong.

18 St. John Baptist's Day at the summer solstice is the direct anticipation of Christmas at the winter solstice : as such, it had a unique place in the old scheme, being provided with three sets of Eucharistic lessons. Those of the Vigil are set down here, but the Gospel clashes with the Second Lesson of First Evensong.

Transfiguration (Aug. 6).[16]

Collect. Almighty and everlasting God whose blessed Son was, &c.

Epistle. 2 Pet. i. 16–19.

Gospel. Mk. ix. 2–7.

The Falling Asleep of the B.V.M. (Aug. 15), from E.C.U.

Collect. Grant we beseech thee, A. G., that we who here observe, &c.

Lesson. Ecclus. xxiv. 8, 9.

Gospel. Lu. i. 46–55 (Magnificat) *or* x. 38–42.

VIGIL OF ST. ANDREW.[17]

For the Missionary Work of the Church overseas.

Collect. O God our heavenly Father who didst manifest, &c. (O, p. 19).

Epistle. Eph. ii. 17–22.

Gospel. Jo. i. 35–51.

VIGIL OF ST. JOHN BAPTIST[18]

Collect. Grant we beseech thee, Almighty God, that thy family may walk in the way of salvation, and by following the counsels of St. John the forerunner, may come in safety unto him whom he preached, even thy Son Jesus Christ our Lord.

Lesson. Jer. i. 4–10.

Gospel. Lu. i. 5–17.

19 The Festival of All Saints has come into being and acquired its great popularity in relatively recent times. In preparation for the Festival and its Octave a Vigil service is very appropriate.

The Calendar of Black-letter Saints' Days as enlarged by the proposals of O may be analysed as follows :—

MARTYR. Fabian, Vincent, Polycarp, Alphege, George, Alban, Oswald, Lawrence, Cyprian, Edmund, Clement, Ignatius—12 in all; to which E.C.U. wishes to add four more—Charles, Justin, and two days of Becket.

MARTYRS. Perpetua and Felicitas, Boniface and his Companions, Denys and his Companions, Crispin and Crispinian—4.

BISHOP AND CONFESSOR. Wulfstan, Anskar, David, Chad, Patrick, Cuthbert, Richard, Dunstan, Augustine, Swithun, Aidan, Ninian, Remigius, Martin, Hugh, Nicholas—16 in all; to which E.C.U. wishes to add three more, Osmund, Wilfrid, and Edmund.

ABBOT AND CONFESSOR. Anthony, Benedict, Columba, Bernard, Giles, Francis, Leonard, Aldhelm—8 in all; to which E.C.U. wishes to add Dominic; and it may well be urged that among the founders of the Religious life St. Columban should have a distinctive place.

VIGIL OF ALL SAINTS [19]

Collect. Grant we beseech thee, Almighty God, that the coming Solemnity of thy Holy Saints may increase our piety and redound to our salvation.

Lesson. Rev. v. 6–13.

Gospel. Jo. xvii. 11b–17.

Note that this rubric should be added after the Gospel of All Saints' Day.

The Collect, Epistle, and Gospel of All Saints may be used on the seven days following, except when other provision is made.

TABLE OF EPISTLES AND GOSPELS for the Lesser Feasts

JANUARY			
13	Hilary	*in the octave of Epiphany*	
17	Anthony	Ecclus. ii. 1–3	Lu. xi. 33–36
19	Wulfstan	Prov. x. 28–32	Mk. iv. 26–32
20	Fabian	Heb.xii.33–40	Mt.xxiv.42–47
21	Agnes	Ecclus. li. 1–3	Mt. xxv. 1–13
22	Vincent	Ecclus.xiv.20–27	Jo. xii. 24–26
26	Polycarp	2 Tim. iv. 1–8	Mk. viii. 34,35
27	Chrysostom	Prov. xv. 2–8	Mt. v. 13–16
30	Charles		

DOCTOR AND CONFESSOR. Hilary, Chrysostom, Aquinas, Gregory the Great, Ambrose, Leo, Anselm, Athanasius, Bede, Basil, Irenæus, Austin, Theodore, Jerome, Clement of Alexandria—15 in all; and E.C.U. would add Cyril of Alexandria and Gregory of Nazianzus.

KING AND CONFESSOR. Edward, Alfred.

VIRGIN AND MARTYR. Agnes, Margaret, Faith, Cecilia, Katharine—5; to which E.C.U. adds Joan(?) and restores Lucy and Agatha.

VIRGIN NOT MARTYR. Katharine of Siena, Hilda; and E.C.U. adds Scholastica and Teresa.

MATRON. Monnica, Anne, Etheldreda; and E.C.U. adds Margaret of Scotland and Elizabeth of Hungary.

Besides these are the following days that do not fall into such a classification :—St. John Port-Latin; *The Conception* and *Nativity of the B.V.M.*; *The Visitation*; Lammas; *the Name of Jesus*; the Beheading of St. John Baptist; Holy Cross; *All Souls*; The Saints, Martyrs, and Doctors of the Church of England; to which E.C.U. adds The Commemoration of St. Paul.

Such an analysis may stir up a critical spirit with regard to the composition of the Calendar itself; but the present task is only to consider what provision of Epistles and Gospels may be made for such a list. O provides for the four that are italicized in the last list; and beyond that it gives the minimum of a Common of Saints, consisting of a set (of Collect, Epistle, and Gospel) for Martyrs, another set for Confessors and Doctors and one general collect for Saints' Days. This seems quite insufficient, and it would be better to provide for each of these days some Epistle and Gospel which may be used where desired.

There is no need to make this provision by reference to a Common of Saints. That expedient was introduced only when the Saints' Days were multiplied out of proportion to the available passages of Scripture. In the early lists each day stood in its place in the Calendar with the appropriate lessons assigned to it. The list above is sufficiently short as it is, (and it may perhaps be ultimately shorter still) for each day to be so treated now. In a few cases the day will be observed by a memorial collect only.

FEBRUARY			
3	Anskar	Wisd. v. 1–5	Mk. xiii. 5–13
9	Cyril		
10	Scholastica		
MARCH			
1	David	1 Cor.ix.16–23	Mt.ix.35–38
2	Chad	Ecclus. xlv. 1–5†	Mt. xiii. 33–37
7	Perpetua & Felicitas	Rev. vii. 13–15	Jo. xvi. 20–23
8	Aquinas	Wisd.vii.7–14	Mt. v. 17–19
12	Gregory	Ecclus.xlvii.8–11†	Mt.ix.36–x.1
17	Patrick	Wisd.x.9,13-17	Mt. v. 43–48
20	Cuthbert	2 Tim.ii.19–21	Mt. vii. 7–14
21	Benedict	Ecclus.xliv.10–15	Lu. xii. 32–34
APRIL			
3	Richard	Ecclus.ii.7–11	Lu. xii. 42–
4	Ambrose	Ecclus.ii.15–18	Lu. xii. 11, 12
11	Leo	2 Tim. i. 7–14	Jo. xii. 44–50
19	Alphege	Heb.xiii.14–17	Mt. xxiv. 3–13
21	Anselm	Prov.iii.19–26	Lu. xxi. 9–13
23	George	Jas. i. 2–12	Lu. xxi. 14–19
30	Katharine of Siena	2 Cor. i. 3–7	Mt.xiii.44–52
MAY			
2	Athanasius	2 Cor.iv.8–18	Lu. xxi. 14–19
4	Monnica	1 Tim. v. 3–10	Lu. x. 38–42

† modified.

In assigning the passages attention has first been paid to the ancient precedents, and the excerpts which were anciently taken for Epistles and Gospels have been set down (generally, but not slavishly) according to the tradition. But a large number of passages, which were not taken in old days, are now taken and utilized as seems most suitable. As a result, it may fairly be claimed that the present scheme, added to that of the Prayer Book, provides for the reading, in the course of the year, at the altar, of all the appropriate parts of the Gospels and Epistles—to say nothing of passages taken from the Old Testament, the *Acts of the Apostles* and the *Revelation of St. John*.

MAY

4	Invention of Cross	*as at Sept.* 14	
6	John Port-Latin	Ecclus. xv. 1–6	Jo. iii. 31–36
9	Gregory of Naz.		
19	Dunstan	2 Cor. v. 1–11	Mt. xix. 23–26
25	Aldhelm	Tit. ii. 7, 8	Lu. viii. 16–18
26	Augustine	Wisd.v.15–20	Lu. x. 1–9
27	Bede	Mal. ii. 5–7	Lu. v. 36–39
30	Joan		

JUNE

5	Boniface	1 Cor. iv. 9–14	Mt. x. 23–26
9	Columba	Wisd. x. 9–12	Mt. xii. 46–50
10	Margaret	Prov.xxxi.26–31	Lu. xii. 22–32
14	Basil	2 Tim.ii.22–26	Mk. x. 23–31
16	Osmund		
22	Alban	Wisd. iv. 7–15	Mt. xvi. 24–28
28	Irenæus	2 Tim. ii. 8–14	Mk. vii. 14–23
30	Com. St. Paul	Phil. iii. 4–16	Mt. xix. 27–

JULY

2	Visitation	Is. lxi. 10, 11	Lu. i. 39–45
7	Transl. Thomas	2 Cor. i. 3–7	Lu. xix. 12–28
15	Swithun	1 Tim. iii. 15, 16	Mt. vii. 22–25

JULY			
20	Margaret		
26	Anne	1 Pet. i. 3–12	Lu. x. 21–34
AUGUST			
1	Lammas	Acts xii. 1–11 (as at St. Peter)	Mt. xiv. 22–33
4	Dominic	1 Tim. iv. 1–8	Lu. x. 16–20
5	Oswald	Ecclus. xxi. 8–11	Lu. xiv. 26–33
7	Name of Jesus	Acts iv. 8–12	Mt. i. 20–23
10	Lawrence	2 Cor. ix. 6–10	Mt. x. 37–42
20	Bernard	Ecclus. xxxix. 1–4	Lu. xii. 32–34
28	Austin	Wisd. viii. 1–10	Mt. v. 13–19
29	Beheading of John B.	Is. xlix. 1–6	Mt. xi. 11–15 or xiv. 1–12
31	Aidan	2 Tim. ii. 1–7	Mk. vi. 30–32
SEPTEMBER			
1	Giles	Phil. ii. 12b–16a	Mt. vi. 19–23
8	Nativ. B.V.M.	Gen. iii. 9–15	Lu. xi. 27, 28
13	Cyprian	1 Cor. xii. 12–31	Lu. xi. 47–54
14	Holy Cross	Eph. i. 3–8	Jo. xii. 27–36
16	Ninian	Eph. ii. 3b–10	Mt. x. 5–8
19	Theodore	Ecclus. l. 5, 11, 17, 24	Mk. vi. 8–13
30	Jerome	1 Tim. v. 17, 18	Mt. v. 38–42

OCTOBER			
1	Remigius		
2	Francis	2 Tim.vi.6–16	Mt. x. 7–13a
6	Faith	Ecclus.li.10–12	Mt. xi. 25–30
9	Denys and his Companions	2 Tim. iv. 17	Lu. vi. 17–23
12	Wilfrid		
13	Edward, Conf.	1 Jo. ii. 15–17	Lu. xxi. 34–36
15	Teresa		Mt. xiii. 16, 17
17	Etheldreda	1 Cor.vii.29–35	Mk. x. 42–45
25	Crispin & Crispinian	1 Cor.iv.11–13	Mt. x. 16–22
26	Alfred		
NOVEMBER			
2	All Souls	1 Thess.iv.13–18	Jo. xi. 21–27
6	Leonard	*in octave of All Saints*	
8	Saints, Martyrs, & Doctors	1 Cor.i.26–31	Jo. xvii. 18–23
11	Martin	Heb. v. 1–6	Lu. xii. 35–40
16	Hugh	1 Tim.iv.12b–16	Mk. ix. 35–37
	Edmund		
17	Hilda	Is. lxi. 10, 11	Mt. xiii. 31–33
19	Elizabeth		
20	Edmund, K.	Wisd. iii. 1–8	
22	Cecilia	Wisd. iv. 1, 2	Mt. xiii. 19–23

The question of Collects to be included in this scheme is an independent one. They have been provided above for all the chief occasions, but not for weekdays of Lent nor for the Black-letter days. There is no essential need for having a fresh collect for each weekday in Lent. The collect of Sunday as a rule would serve. But a series of such collects exists in several forms, together with various English versions. As examples the three first are here given.

From these it will be seen that it would not be difficult, if desired, to include in the scheme for the ferias of Lent a suitable English collect for each day.

There is more essential need of providing some collects for use on the Black-letter days. Some lesson needs to be drawn from the subject of the day and this is best done in the form of the collect. The need might be supplied either by a special collect for the occasion, or by the use in common of a collect appropriate to a class of occasions.

In O proper collects are provided for the Visitation (p. 47), the Name of Jesus (p. 50), the Nativity of the B.V.M., and All Souls (p. 51). A common collect is provided (pp. 57–9) for Martyrs, for Confessor Doctors, and for any Saint's Day. This scheme is entirely inadequate. There are many occasions

November

23	Clement	Phil. iv. 1–3	Mt.xxv.14–23
25	Katharine		

December

4	Clement of Alex.	Prov.iii.13–18	Mt. xii. 22–29
6	Nicholas		
8	Conception, as the Nativity.		
13	Lucy		
17	Ignatius	Rom.viii.35–39	Lu. xii. 1–8
29	Thomas	*in octave of Christmas*	

Collects of Lent

Thursday after Ash Wednesday. O God who, though offended, art yet appeased by penitence, mercifully regard the prayers of thy people which call upon thee, and graciously turn away from us the scourges of thy wrath, which for our offences we most justly have deserved.

Friday. Assist us, we beseech thee O Lord, with thy most gracious favour in the fast on which we have entered : that the outward mortification of the flesh may be accompanied by true devotion of the spirit.

Saturday. Be ready, O Lord, to hear our supplications ; and grant us so worthily to observe this solemn fast that we may attain that health of body and soul whereunto the fast itself was ordained.

to which the method of using a common collect is inapplicable —Holy Cross Day, St. Anne, the Beheading of St. John Baptist for example—and there are many among the Saints commemorated whose vivid individuality would be obscured by the studied vagueness of a common collect. Even the nine classes into which the Saints are grouped above have not each a common collect assigned to it. At least it seems necessary to make good this defect: and some suggestions of collects, well-tried and familiar for the most part, are given accordingly.

COLLECTS FOR THE COMMON OF SAINTS

Martyr. Almighty and everlasting God, who didst strengthen thy blessed martyr *N* with the virtue of constancy in faith and truth : Grant us in like manner for love of thee to despise the prosperity of this world, and to fear none of its adversities.

Or this.

We beseech thee, O Lord, to grant us, after the example of blessed *N* thy martyr, constancy in Thy faith and truth : that, being grounded in divine love, we may be moved from its perfection by no temptations.

Martyrs. Almighty God by whose grace and power, &c. (*see* O).

Bishop and Confessor. Give grace we beseech thee, Almighty Lord, to us thy people and to the pastors of thy flock ; that following the example of Saint *N*, thy holy Bishop and Confessor, we may, despising worldly motives, obey to the end thy heavenly precepts, and be made worthy of those eternal joys which thou dost vouchsafe to us in Jesus Christ our Lord.

Or this.

O God the light of the faithful and shepherd of souls, who didst set blessed *N* to be a bishop in the Church that he might feed thy sheep by his word, and guide them by his

20 The latter part of this collect in O is given in a deteriorated form : read "and raise up teachers therein who may set forth thy truth as well by sound doctrine as by holiness of life."

example : Grant us we pray thee to keep the faith which he taught, and to follow in his footsteps.

Abbot and Confessor. O Lord the source of all our good, who didst endue Saint *N* with the grace of holiness ; Make us so to abound in every good work that we may be accounted worthy to obtain of thee all such excellent things as are needful for us.

Doctor and Confessor. O God who hast enlightened thy Church, &c.[20]

King and Confessor. O God, the triumphant Ruler of an everlasting Kingdom, who hast vouchsafed unto the blessed King *N* a crown of heavenly glory, to replace his earthly diadem ; Grant that we who commemorate him on earth may hereafter reign with him in heaven.

Virgin and Martyr. O God who as on this day didst cause thy blessed Virgin *N* to attain unto the heavenly palm of martyrdom ; Grant us we beseech thee so to follow her example, that we may be accounted worthy to be admitted to thy presence.

Or this.

O God who didst endue thy holy Virgin *N* with grace to witness a good confession and to suffer gladly for thy sake ; Grant that

21 Compare the form given in E.C.U.

In this first group an attempt is also here made to provide special collects for days, at present unprovided for, and absolutely needing something other than the common. Better collects than these can be easily imagined, and if they are forthcoming, all will be well. But where no better one is available, these seem to be needed if the various days are to have justice done to them.

we, after her example, may be found ready, when the Bridegroom cometh, and enter with him to the marriage feast.

Virgin not Martyr. Graciously hear us, O God of our salvation, that as we rejoice in the feast of thy Virgin, blessed *N*, so of thy mercy we may be taught the spirit of loving devotion.[21]

Matron. O God of mercy, enlighten the hearts of thy faithful people, and grant us, after the example of blessed *N*, to despise things earthly and to love things heavenly.

COLLECTS FOR LESSER FEASTS

(A) *Which are at present not provided with any thing suitable.*

St. John Port-Latin. O God who didst preserve the beloved disciple through many perils of persecution and death, that in old age he might prolong his witness to a new generation of disciples ; Preserve us in our generation from the poison of error, and every danger that may beset thy Church, and keep our witness unflinching, gentle, and triumphant.

St. Anne. Almighty God who didst confer such grace on St. Anne, that of her should be born the mother of thine only-begotten Son ; Purify and illuminate all whom thou hast

Even with the fuller provision here made for common collects, the needs would not otherwise be very satisfactorily met. The common is at best a poor expedient, when Saints of known history and marked character are in question, and when something better is wanted than a jejune request for their intercessions in the manner of the usual medieval collects for Saints' Days.

made parents, that they may bring up their children in the knowledge of thy truth, and dwell with them in honour and love.

Lammas. O Lord God Almighty, who didst cause thy blessed Apostle Saint Peter to be loosed from his chains, and to depart without hurt ; Break, we beseech thee, the chains of our offences, and mercifully deliver us from every evil.

Beheading of St. John Baptist. Almighty Father, who didst suffer thy faithful witness, John Baptist, to be cut off in the darkness of a prison : mercifully grant that when all things are against us we may be found faithful even unto death.

Holy Cross Days. O God who on this day dost gladden, &c. (from E.C.U.).

Saints of the Church of England. Let the glory of thy Saints, &c. (O, p. 59).

COLLECTS FOR LESSER FEASTS

(B) *Which might be provided for by drawing on the Common.*

St. Agnes. O God who among other miracles of thy power hast bestowed the crown of martyrdom also upon the weaker sex ; Mercifully grant that we, who celebrate the birthday of thy blessed martyr Agnes, by following her example may attain unto thee.

In some cases the best common collect would wear thin, for it would have to be many times repeated in the case of the larger classes, of Saints—the Martyr, the Bishop and Confessor, and the Doctor.

Besides, for various reasons the following would be ill served by having only a common collect—among Martyrs, St. George, St. Alban, St. Cyprian, St. Ignatius; among Bishops, St. David or St. Patrick or St. Augustine of Canterbury, St. Martin, St. Nicholas; among Doctors, Aquinas, Athanasius, Bede, Clement of Alexandria. They are too distinctive. And among the women a single collect will not well cover St. Katharine of Siena and St. Hilda—to say nothing of St. Scholastica and St. Teresa; nor have St. Monnica and St. Etheldreda much in common.

If the need is granted, the next point is to be reassured that it can be met. In the last fifty years a new generation of collects has arisen; sifting and polishing has taken place; the history of the English collect in the sixteenth century has repeated itself. A long list of writers from Dr. Bright down to Dr. Plummer and Mr. Campbell Fraser—to say nothing of many editors of diocesan and other supplementary service-books—have shown that the old cunning is not forgotten.

This section may therefore appropriately close with a selection of collects for Black-letter Saints' Days. They are given merely as specimens: many more are already available. Others would be forthcoming on demand.

As a matter of convenience it would be far better if possible to do without "common" collects altogether, as it has been shown feasible to do without "common" epistles or gospels. Most of the days could have each its own collect, and if any collect was to be used twice it had better be printed in both the places where it is needed.

St. Polycarp. Fulfil our petitions, O Lord, we beseech thee, and receive us as a whole-burnt-offering acceptable unto thee, together with the blessed Polycarp thy martyr and bishop, whose passion this day we commemorate.

St. J. Chrysostom. Grant, O Lord, we beseech thee to all who minister in holy things the like spirit of wisdom and courage wherewith Saint John Chrysostom ceased not to preach thy word, to reason with sinners, and to overcome manifold afflictions for the love of thy Name.

St. Chad. O Almighty God, who from the firstfruits of the English nation unto Christ didst call Saint Chad to be an evangelist and bishop of his own people ; Give us grace so to follow his peaceable temper, humble spirit, and prayerful life, that we may truly commend unto others the religion which we ourselves profess.

SS. Perpetua and Felicitas. Grant us we beseech thee O Lord our God to recall the victorious conflict of thy holy martyrs Saint Perpetua and her companions ; That we who are not worthy to proclaim their merits, may yet commemorate them before thee with humility and devotion.

St. Thomas Aquinas. O God who hast enlightened thy Church by the marvellous learning

of blessed Thomas thy Confessor, and hast enriched it with the fruit of his labours; grant us, we beseech thee, rightly to comprehend his labours, and faithfully to follow the example of his holy life.

St. Patrick. Almighty God who in thy providence didst choose thy servant Patrick to be the Apostle of the Irish people, that he might bring those who were wandering in darkness and error to the true light and knowledge of thee; Grant us so to walk in that light, that we may at last come to the light of everlasting life.

St. Benedict. Almighty and everlasting God who as on this day didst deliver the blessed Benedict from the burden of the flesh, and exalt him to thy heavenly kingdom; hereafter grant unto us thy unworthy servants to have our share in the company of the blessed.

St. Alphege. O God who crownedst the blessed Alphege with the glory of martyrdom; Grant to his successors and the people under them to serve thee faithfully in their generation, that they may with him rejoice in thy eternal service.

St. George. O Lord God of hosts who gavest grace to thy servant George to lay aside the fear of man and to confess thee even unto death; Grant that we and all our countrymen throughout the world may think lightly

of earthly place and honour, and seek rather to please the Captain of our salvation, who hath chosen us to be his soldiers.

St. Athanasius. Grant us, we beseech thee, Almighty God, both to believe in our hearts, and confess with our lips the verity of thy Consubstantial Word ; for which blessed Athanasius long contended with marvellous constancy and amid innumerable trials.

St. Augustine. Almighty God, who of thy tender mercy didst send thy servants Augustine and his companions to preach the Gospel to our fathers ; Grant to us their children both to follow the doctrine which he taught, and with courage and love to declare thy Name unto the heathen.

St. Columba. Lord, we beseech thee, inspire our hearts with the desire of heavenly glory ; and grant that we, bearing in our hands the sheaves of righteousness, may thither attain where the blessed Abbot Columba shineth as a golden star before thee.

St. Alban. Grant, we beseech thee, Almighty God, that as at the beginning of the conversion of this land, Saint Alban did gloriously confirm the faith by welcoming a martyr's death ; so in these latter days there may never be lacking those who for Christ's sake love not their lives unto the death.

St. Lawrence. Grant us, we beseech thee, Almighty God, with due reverence and fervent faith to celebrate the victory of blessed Lawrence thy martyr, which in despite of the flames he accomplished on earth ; whose glorious triumph is now made manifest in the perpetual light of heaven.

St. Bernard. O God by whose grace the blessed Abbot Bernard, enkindled with the fire of thy love, became a burning and a shining light in thy Church ; grant that we may be inflamed with the same spirit of love, and ever walk before thee as children of light.

St. Cyprian. O God who didst give grace to thy bishop Cyprian to consecrate all his powers to the service of thy Church in Africa, and to build it and guard it in troublous times ; Grant to all those who bear rule in thy house to care ever for its glory, its purity, and its beauty ; and to welcome death with thanksgiving whensoever thou shalt send it.

St. Jerome. O God who through St. Jerome didst vouchsafe to reveal to thy Church a great treasure of the truth and deep meaning of thy holy scriptures, grant that we who keep his festival may be enlightened by his teaching.

St. Francis. O God who hast not disdained to reveal thyself to the childlike, and the lowly in heart ; Grant that like Saint Francis we

may learn to count the wisdom of this world as foolishness, and determine to know nothing save Jesus Christ and him crucified.

St. Edward, K. and C. O God who didst call Saint Edward the Confessor from the glitter of an earthly realm into the glory of thy heavenly kingdom ; Bring us also, we beseech thee, unto the throne of the King of kings.

St. Etheldreda. Almighty God who didst give to Etheldreda, the queen, such exceeding devotion to thy service, that she forsook her royal state and dwelt in religious poverty and seclusion for the Kingdom of heaven's sake ; Grant unto thy people amid all the pleasures and abundance of this life to hear thy still small voice and to seek first thy Kingdom and the righteousness thereof.

St. Martin. Almighty God who calledst Martin the soldier, whose fame is in the West, to be a leader in the army of Christ ; Give us grace so to follow his wondrous faith, his tender compassion and his apostolic zeal that others may be led by us into the way of righteousness.

St. Hugh. O merciful Father who didst endow thy servant Hugh of Lincoln with a wise and cheerful boldness, and didst teach him how to commend the disciple of holy life to kings and princes ; Give us grace, like him,

not only to be bold, but to have just cause for boldness, even the fear and love of thyself alone.

St. Clement of Rome. O Lord who in every age dost write names in thy Book of Life, and dost lead the meek of the earth to be followers of the Lamb of God ; Raise up to us teachers like thy servant Clement, the disciple of thy first Apostles, who by their writings may instruct the Church without thought of self, and open unto us healing fountains of repentance, peace, and love.

NOTE ON THE SCHEME OF "ALTERNATIVE COLLECTS, EPISTLES, AND GOSPELS FOR USE THROUGHOUT THE CHRISTIAN YEAR" AS PROPOSED BY M.

This is a bold and noteworthy plan ; but its very boldness makes it impossible to combine with our suggestions which are based on the present Prayer Book. The aim of M is to provide an entirely new scheme of lections and collects which shall give as complete a presentation as possible of the Revelation of God in Jesus Christ, and the way of thought and life which should follow from it. Thus every Sunday becomes a "special" Sunday, having its appropriate thought attached to it. While it is difficult to feel that such a rigid regimentation of the worshipper is likely to secure approval, yet some of the suggestions should in the process of revision receive careful consideration. Some of the Collects are beautiful ; others have rather too "Gallican" a touch for use at the present day, and move rather cumbrously. But they envisage subjects for prayer, the importance of which should certainly be recognized.

It is noteworthy that M provides three alternatives for Christmas, and, in effect, for Easter.

THE ORDINATION SERVICES

THE ORDINATION SERVICES

With one exception no proposal has yet been made for revision of the Ordination services ; yet no scheme of liturgical provision can be deemed complete which does not provide for certain improvements in these. (1) It is necessary that the concluding part of the Litany, at least, should be omitted from all three services ; it is only the Litany proper which is needed there, and the appendix unduly lengthens the service. (2) In the Ordering of Deacons the prayers for the bestowal of grace are separated by an inconvenient distance from the laying on of hands. It has been thought well to bring the final prayer back to a place immediately before the laying on of hands, combining it with additional petitions from the ancient Ordination services. (3) It is important for the sake of clearness, order, and dignity to restore wherever possible the " eucharistic " form of consecrations of whatever kind, which is at present retained in the Prayer Book only in the Holy Eucharist itself. This has been carried out here in all three forms of Ordination, use having been made for this purpose of the present forms of prayer together with slight additions from the ancient Ordinals.

The rearrangement of the Prayers in the present Ordinal which has been here adopted, is reprinted from *A Prayer Book Revised*, by permission of the Editor and of the publishers, Messrs. A. R. Mowbray & Co. Ltd.

THE FORM AND MANNER OF MAKING, ORDAINING, AND CONSECRATING BISHOPS, PRIESTS, AND DEACONS ACCORDING TO THE USE OF THE CHURCH OF ENGLAND

THE PREFACE

It is evident unto all men, &c.

THE FORM AND MANNER OF MAKING OF DEACONS

As at present as far as the Litany.

The Litany shall end at the words "Lord have mercy upon us"; and it might be otherwise curtailed in scope for this special purpose.

Then shall be sung or said the Service for the Holy Communion, with the Collect, Epistle, and Gospel, as followeth, the Bishop first saying,

V. The Lord be with you.
R. And with thy spirit.

Let us pray.

The Collect.

Epistle or *Lesson.*

And before the Gospel the Bishop sitting, &c.

Do you trust, &c.
Answer. I trust so.

The Bishop. Do you think, &c.
Answer. I think so.

The Bishop. Do you unfeignedly believe the Canonical Scriptures of the Old and New Testaments, as conveying to us the word of God, and the message of eternal life through Jesus Christ ?
Answer. I do believe them.

The Bishop. Will you diligently, &c., to the
Answer. I will endeavour myself, the Lord being my helper.

Then shall the Bishop rise from his chair and say,

Let us pray to God Almighty, dearly beloved, that it may please him to accept and take these his servants into the Order of Deacons in his Church, and to pour upon them the grace of his heavenly benediction.

Then those who are to be ordained shall kneel down, and after silent prayer the Bishop shall say,

O Lord, hear our prayers, and send forth on these thy servants the gift of thy benediction ; that, enriched by thy bounty, they may grow in thy grace, and be made to thy people a pattern of godliness, righteousness, and soberness of living ; through thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost one God, world without end. *Amen.*

V. The Lord be with you.
R. And with thy spirit.

V. Lift up your hearts.
R. We lift them up unto the Lord.
V. Let us give thanks unto our Lord God.
R. It is meet and right so to do.

It is very meet, right and our bounden duty that we should at all times and in all places give thanks unto thee, O Lord Holy, Father Almighty, Everlasting God. And we beseech thee, who art the giver of all good things to look favourably on these thy servants, whom we dedicate to thy service in the office whereunto thou hast chosen them. Fill them with the Holy Ghost, that, enabled by the sevenfold gift of his grace, they may be modest, humble and constant in their ministration, and may have a ready will to observe all spiritual discipline; that having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, thay may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries in thy Church; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the same Holy Spirit, one God world without end. *Amen.*

Then the Bishop, laying his hands, &c., to the end as at present, but omitting the first of the concluding Collects.

THE FORM AND MANNER OF ORDERING OF PRIESTS

As at present to the Litany, ending with the words "Lord have mercy upon us."

Before the Collect the Bishop shall say,

V. The Lord be with you.
R. And with thy spirit.

Let us pray.

Thence as at present to the end of the prayer which follows the questions and answers.

Then the Bishop shall say,

Dearly beloved, let us pray that in these servants, whom he hath chosen into the Order of the priesthood, Almighty God will multiply his heavenly gifts, that the Office which they receive by his favour they may fulfil by his help.

Then the two rubrics as at present and the hymn "Come, Holy Ghost, our souls inspire," but not "Come, Holy Ghost, eternal God." Another version is desirable in place of this which may more adequately represent the *Veni Creator* than Cosin's compressed version does.

Then the Bishop shall say,

Let us pray.

Hear us, we beseech thee, O Lord our God, and on these thy servants pour out the benediction of the Holy Ghost and the spirit of power ; that they whom we present to thy loving-kindness to be consecrated by thy grace, may always be assisted by the gift which thy bounty bestows : through thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the same Holy Spirit, world without end. *Amen.*

V. The Lord be with you.
R. And with thy spirit.

V. Lift up your hearts.
R. We lift them up unto the Lord.

V. Let us give thanks unto our Lord God.
R. It is meet and right so to do.

It is very meet, right and our bounden duty that we should at all times and in all places give thanks unto thee, O Lord Holy, Father Almighty, Everlasting God, who of thine infinite love and goodness towards us hast given to us thy only and most dearly beloved Son Jesus Christ to be our Redeemer, and the Author of everlasting life ; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors and Pastors ; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy Holy Name. For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee ; and we humbly beseech thee, through the same thy Son Jesus Christ our Lord, to pour upon these thy servants thy Holy Spirit, to teach and to govern them, that faithfully and profitably they may fulfil their ministry towards them that are thy people and the sheep of the Good Shepherd ; and grant unto all, which either here or elsewhere call

upon thy Holy Name, that we may continue to show ourselves thankful unto thee for these and all other thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy Holy Name may be for ever glorified, and thy blessed Kingdom enlarged ; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

Thence as at present to the end.

THE FORM OF ORDAINING OR CONSECRATING OF AN ARCHBISHOP OR BISHOP, WHICH IS ALWAYS TO BE PERFORMED UPON SOME SUNDAY OR HOLY-DAY.

As at present to the end of the Litany, which shall conclude at the words, "Lord have mercy upon us."

Then shall the Archbishop, sitting in his chair, &c., to the end of the prayer following the questions and answers.

Then shall the Bishop elect put on the rest of the Episcopal habit.

Then the Archbishop shall say,

Let us pray, dearly beloved, that to this his servant now to be consecrated for the government

and edifying of his Church Almighty God will grant the abundance of his grace.

Then the Bishop elect shall kneel; and after silent prayer Veni Creator Spiritus *shall be sung or said over him*, &c., *as before in the form for ordering Priests.*

Then the Archbishop shall say,

Let us pray.

Give ear, O Lord, to our prayers, and pour upon this thy servant the power of thy benediction and the anointing of thy grace: through thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost one God, world without end. *Amen.*

V. The Lord be with you.
R. And with thy spirit.

V. Lift up your hearts.
R. We lift them up unto the Lord.

V. Let us give thanks unto our Lord God.
R. It is meet and right so to do.

It is very meet, right and our bounden duty that we should at all times and in all places give thanks unto thee, O Lord Holy, Father Almighty, Everlasting God, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ to be our Redeemer, and the Author of everlasting life; who, after that he had made perfect our redemption by his death, and was

ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church. And, we beseech thee, grant to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee ; and use the authority given him, not to destruction, but to salvation ; not to hurt, but to help : so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy ; through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

And so on to the end of the service as at present.

Printed by A. R. Mowbray & Co. Ltd.
London and Oxford

THE ALCUIN CLUB

Founded with the object of promoting the study of the History and Use of the Book of Common Prayer.

President

THE RIGHT REV. CHARLES GORE, D.D.

Vice-Presidents

* The Rev. F. E. BRIGHTMAN, D.D.
* The Rev. A. S. DUNCAN-JONES, M.A.
The Rev. Canon T. A. LACEY, M.A.
The Rev. Canon CHR. WORDSWORTH, M.A.

Committee

ATHELSTAN RILEY, Esq., Sr., M.A., *Chairman.*

E. G. CUTHBERT F. ATCHLEY, Esq., L.R.C.P., M.R.C.S.
W. H. R. BLACKING, Esq., M.S.A.
SIR CYRIL S. COBB, K.B.E., M.V.O.
The Rev. PERCY DEARMER, D.D.
* The Rev. D. C. DUNLOP, M.A.
F. C. EELES, Esq., F.R.Hist.S., F.S.A.Scot.
* The Right Rev. W. H. FRERE, D.D.
* STEPHEN GASELEE, Esq., C.B.E., F.S.A.
HAROLD C. KING, Esq., M.A.
VIVIAN H. KING, Esq., A.R.I.B.A.
The Rev. J. N. NEWLAND-SMITH, M.A.
The Rev. JOCELYN PERKINS, M.A., F.R.Hist.S., F.S.A., Sacrist of Westminster Abbey.
* The Rev. Canon J. H. SRAWLEY, D.D., Chancellor of Lincoln Cathedral.
* The Rev. Canon R. M. WOOLLEY, D.D.
* E. G. P. WYATT, Esq., M.A.

* Publications Sub-Committee.

Hon. Secretary

The Rev. D. C. DUNLOP, M.A.,
S. Mary's Vicarage, Primrose Hill, London, N.W. 3.

Hon. Treasurer

VIVIAN H. KING, Esq., A.R.I.B.A.

Hon. Auditor

Rev. H. A. E. STANDFAST, M.A.

Assistant Secretary

Miss WARD.

Office : 46 Stanley Gardens, South Hampstead, London, N.W. 3.
Tel. No. 633 Hampstead.

Bankers

BARCLAY'S BANK, 55 England Lane, London, N.W.3.

THE ALCUIN CLUB exists in order to encourage and assist in the practical study of ceremonial, and the arrangement of Churches, their furniture and ornaments, in accordance with the rubrics of the Book of Common Prayer, strict obedience to which is the guiding principle of the work of the Club.

The Club shall consist of Members and Associates, to be elected by the Committee.

The Subscription for *Members* shall be 20*s.* per annum, entitling them to all publications *gratis*; and for *Associates* 5*s.* per annum, entitling them to such of the Tracts *gratis*, and such reductions on other publications as the Committee may determine. There shall be no Entrance Fee, nor Composition for Subscriptions.

Applications for election should be sent to the Assistant Secretary, Miss Ward, 46 Stanley Gardens, South Hampstead, London, N.W. 3, as well as all Subscriptions.

The Annual Report and the List of Publications can be obtained from the Assistant Secretary.

LANTERN SLIDES.—A varied selection of slides for lectures can be hired from the Club. Further particulars on application to Vivian H. King, Esq., 13 Eton Road, London, N.W. 3.

PUBLICATIONS

COLLECTIONS

I. **English Altars.** A large folio volume with 14 pp. of Collotypes. Explanatory Notes by Sir W. H. St. John Hope, Litt.D., D.C.L. [*Out of print.*]

II. **Exposition de la Messe.** A large folio volume containing a Treatise on the Mass from a French version of the Legenda Aurea of Jacobus de Voragine, now in the Fitzwilliam Museum at Cambridge, and 22 plates from Illustrations in this MS. Together with four Tracts from "The Lay Folks' Mass Book," "Merita Missæ," etc. Edited by the Right Rev. Walter Howard Frere, D.D. Price £1. 10*s*. [*Out of print.*]

III and IV. **Pontifical Services,** vols. i and ii. Two large folio volumes containing Descriptive Notes and a Liturgical Introduction by the Right Rev. Walter Howard Frere, D.D., and 20 plates of 62 Illustrations from Miniatures of the XVth and XVIth centuries. Price £1. 10*s*. each.

V. **Dat Boexken vander Missen.** (The Booklet of the Mass.) By Gherit vander Goude, 1507. 34 woodcuts illustrating the Celebration of the Holy Communion, described, and the explanatory text of the Flemish original translated, with illustrative excerpts from contemporary missals and tracts by the Rev. Percy Dearmer, D.D. Price £1. 1*s*. [*Out of print.*]

VI. **The Edwardian Inventories for Bedfordshire.** Edited by F. C. Eeles, F.R.Hist.S., F.S.A.Scot., from transcripts by the Rev. J. E. Brown, B.A. Price 5*s*.

VII. **The Edwardian Inventories for Huntingdonshire.** Edited by Mrs. S. C. Lomas, editor of "State Papers Charles I Addenda," etc., from transcripts by T. Craib. Price 10*s*.

VIII. **Pontifical Services,** vol. iii. Descriptive notes and 143 Illustrations from woodcuts in pontificals of the XVIth century. Edited by F. C. Eeles, F.R.Hist.S., F.S.A.Scot. Price £1. 1*s.*

IX. **The Edwardian Inventories for Buckinghamshire.** Edited by F. C. Eeles, F.R.Hist.S., F.S.A.Scot., from transcripts by the Rev. J. E. Brown, B.A. Price £1. 1*s.* [*Out of print.*]

X. **Fifty Pictures of Gothic Altars.** Descriptive Notes and 50 Illustrations. Edited by the Rev. Percy Dearmer, D.D. Price £1. 1*s.* [*Out of print.*]*

XI. **The Sarum Missal in English.** Two volumes, containing a translation of the complete Sarum Missal by the Rev. F. E. Warren, B.D., F.S.A. Price £1. 2*s.* 6*d.* [*Out of print.*]

XII. **Pontifical Services,** vol. iv. Descriptive Notes and 134 Illustrations from woodcuts in pontificals of the XVIth century. Edited by Athelstan Riley, M.A. Price £1. 1*s.* [*Out of print.*]

XIII. **A History of the Use of Incense in Divine Worship.** xx + 404 pp. 60 Illustrations. By E. G. Cuthbert F. Atchley, L.R.C.P., M.R.C.S. Price £3.

XIV. **Visitation Articles and Injunctions of the Period of the Reformation,** vol. i. An Introduction on the theory, history, and practice of Episcopal and other Visitations. By the Right Rev. Walter Howard Frere, D.D. Price £1. [*Out of print.*]

XV. **The Same,** vol. ii (1536–58). Edited by the Right Rev. W. H. Frere, D.D., with the assistance of W. M. Kennedy, Litt.D. Price 30*s.* [*Out of print.*]

XVI. **The Same,** vol. iii (1558–75). Edited by the Right Rev. W. H. Frere, D.D. Price 30*s.* [*Out of print.*]

XVII. **Traditional Ceremonial and Customs connected with the Scottish Liturgy.** By F. C. Eeles, F.R.Hist.S., F.S.A.Scot. Price £1.

* This work has been reprinted by Messrs. Mowbray, and can be purchased by members of the club at a reduced price.

XVIII. **The Rationale of Ceremonial, 1540–1543,** with Notes and Appendices and an Essay on the Regulation of Ceremonial during the reign of King Henry VIII. By Sir C. S. Cobb, M.A., K.B.E., B.C.L. Price 10*s*.
[*Out of print.*]

XIX. **Illustrations of the Liturgy.** Thirteen drawings of the Celebration of the Holy Communion in a parish church. By Clement O. Skilbeck. With Notes descriptive and explanatory, an Introduction on "The Present Opportunity," and a Preface on the English and American Uses. By the Rev. Percy Dearmer, D.D. Price 4*s*. 6*d*.

XX. **The Edwardian Inventories for the City and County of Exeter.** Edited by Miss B. Cresswell, from transcripts of the original documents in the Guildhall, Exeter. Price 10*s*.

XXI. **The Sacrament Reserved; being a History of the Practice of Reserving the Eucharist up to the IVth Lateran Council.** By the Rev. W. H. Freestone. Price £1.

XXII. **The Ornaments of the Ministers as shown on English Monumental Brasses.** Illustrated. By the Rev. H. J. Clayton, A.K.C. Price £1. 5*s*.

XXIII. **The Chantry Certificates for Oxfordshire.** Edited and transcribed by Rose Graham, F.R.Hist.S., formerly of Somerville College, Oxford, and **The Edwardian Inventories of Church Goods for Oxfordshire.** Edited by Rose Graham from transcripts by T. Craib, of H.M. Public Record Office. Price 10*s*. 6*d*.

XXIV. **Illustrations of the Occasional Offices of the Church.** Taken from Mediaeval pictures and miniatures. Edited by H. S. Kingsford, M.A. Price £1. 5*s*.

XXV–XXVII. **Elizabethan Episcopal Administration.** An Essay introductory to a further Collection of Visitation Articles, by Professor W. M. Kennedy, Litt.D. Vol. i: The Essay. Vol. ii: Articles, etc., 1575–1583. Vol. iii: Articles, etc., 1583–1603. [*In the Press.*]

TRACTS

I. **Ornaments of the Rubric.** (Third Edition.) By J. T. Micklethwaite, F.S.A. Price 5*s.*

II. **Consolidation.** (Second Edition.) By the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of S. Paul's. Price 1*s.* [*Out of print.*]

III. **Liturgical Interpolations.** (Second Edition.) By the Rev. Canon T. A. Lacey, M.A. [*Out of print.*]

IV. **The Parish Clerk and his right to read the Liturgical Epistle.** By E. G. Cuthbert F. Atchley, L.R.C.P., M.R.C.S. Second Edition. Price (in boards) 2*s.* 6*d.* and (in paper covers) 1*s.* 6*d.*

V. **A First English Ordo: A Celebration of the Lord's Supper with one Minister, described and discussed by some members of the Alcuin Club.** Price 2*s.* in stiff paper covers. [*Out of print.*]

VI. **The People's Prayers: Being some considerations on the use of the Litany in Public Worship.** By E. G. Cuthbert F. Atchley, L.R.C.P., M.R.C.S. Price 1*s.* 6*d.*; or 6*d.* in paper covers.

VII. **The Sign of the Cross in the Western Liturgies.** By the Rev. E. E. Beresford Cooke. Price 1*s.* 6*d.* [*Out of print.*]

VIII. **The "Interpretations" of the Bishops and their Influence on Elizabethan Policy.** By W. M. Kennedy, Litt.D. Price 1*s.* 6*d.*

IX. **Prayer Book Revision: The "Irreducible Minimum."** Edited by Athelstan Riley, M.A. Price 2*s.*

X. **The Bread of the Eucharist.** By the Rev. R. Maxwell Woolley, D.D. With 11 Illustrations. Price 4*s.* 6*d.*

XI. **English or Roman Use?** By E. G. P. Wyatt, M.A. Price (in paper covers) 1*s.*; cheap edition, 3*d.*

XII. **Russian Observations upon the American Prayer Book.** Translated by Wilfrid J. Barnes, and Edited with Notes by the Right Rev. Walter Howard Frere, D.D. Price 2*s.* 6*d.*

XIII. **A Directory of Ceremonial.** A new and revised edition. Price (in boards) 2*s.* 6*d.* and (in paper covers) 2*s.*

XIV. **Ceremonial Pictured in Photographs.** A companion volume to *The Directory of Ceremonial.* Price (in boards) 3*s.* and (in paper covers) 2*s.*

XV. **The Mozarabic and Ambrosian Rites.** Four Essays in Comparative Liturgiology. By the Rev. W. C. Bishop, M.A. Arranged from his papers by the Rev. C. L. Feltoe, D.D. Price (in boards) 5*s.*

PRAYER BOOK REVISION PAMPHLETS

I. **Liturgical Interpolations and Prayer Book Revision.** By the Rev. Canon T. A. Lacey, M.A. Price 1*s.*; or in paper covers, 6*d.*

II. **The Liturgical Gospels.** By the Right Rev. W. H. Frere, D.D. Price (in boards) 1*s.* 6*d.* and (in paper covers) 1*s.*

III. **A Century of Collects.** Selected and translated by the Rev. Atwell M. Y. Baylay. [*Out of print.*]

IV. **The Manual Acts.** By the Rev. Vernon Staley. Price 1*s.*; or in paper covers, 6*d.* [*Out of print.*]

V. **The Eucharistic Prayer.** By E. G. P. Wyatt, M.A. Price 1*s.* 6*d.*

VI. **Memorial Services.** Extracted by permission from "A Prayer-Book Revised," as issued in 1913 with a Preface by the Right Rev. Charles Gore, D.D. Price 1*s.*

VII. **The Burial Service.** By E. G. P. Wyatt, M.A. Price 2*s.*

VIII. **The Primitive Consecration Prayer.** A Lecture given at the Annual Meeting of the Club, June 7, 1922, by the Right Rev. W. H. Frere, D.D., Community of the Resurrection. Price (in boards) 2*s.* 6*d.* and (in paper covers) 1*s.* 6*d.*

X. **Reservation: its Purpose and Method.** By D. L. Murray, M.A. Price (in boards) 2*s.* 6*d.* and (in paper covers) 1*s.* 6*d.*

XI. **What is the English Use?** An enquiry into the principles underlying the conduct of public worship in the Church of England. By the Rev. Colin Dunlop. Price (in boards) 2*s.* 6*d.* and (in paper covers) 1*s.* 6*d.*

XII. **A Survey of the Proposals for the Alternative Prayer Book.** (Second Edition.) By a group of members of the Alcuin Club. Part I: The Order of Holy Communion. Price (in boards) 2*s.* 6*d.* and (in paper covers) 1*s.* 6*d.*

XIII. **The Same.** Part II: Occasional Offices. Price (in boards) 2*s.* 6*d.* and (in paper covers) 1*s.* 6*d.*

For all information apply to Miss Ward, 46 Stanley Gardens, South Hampstead, London, N.W. 3.

Publishers.—Messrs. A. R. Mowbray & Co. Ltd., 28 Margaret Street, London, W. 1, and 9 High Street, Oxford.

Printed by A. R. Mowbray & Co. Ltd., London and Oxford

is set $55 -